

took them up, and we can remember no rational selection by which we adopted them. The same is true of common sense. It is the stock of ways of looking at things which we acquired, unconsciously by suggestion from the environment in which we grew up. Some have more common sense than others, because they are more docile to suggestion, or have been taught to make judgments by people who were strong and wise. Conscience also seems best explained as a sum of principles of action which have in one's character the most original, remote, undisputed, and authoritative position, and to which questions of doubt are habitually referred. If these views are accepted, we have in honor, common sense, and conscience other phenomena of the folkways, and the notions of eternal truths of philosophy or ethics, derived from somewhere outside of men and their struggles to live well under the conditions of earth, must be abandoned as myths.

495. Seemliness. Honor, common sense, and conscience can never be predicated of groups except by a figure of speech. The case with seemliness is different. That also is an individual trait/ It is lighter and less definable than honor and propriety. The individual alone must decide what it is fitting for him to do or refuse to do. He will get his standards for this decision from his nearest social environment. Seemliness, however, can be predicated of a society. A civilized state may act in a seemly or unseemly manner, that is, in a way worthy of its history and character, or the contrary. Also the people of a group, in their unorganized acts, can obey unworthy motives and yield to impulses, groupwise, which are beneath the level of culture which they really have obtained, or belong to policies which

are narrower
than those by which they pretend to act.
496. Cases of unseemliness. The Assyrians were
fierce, cruel,,
bloodthirsty, and pitiless. They have left, cut in
the hardest-
stone, — it must have been by immense labor, —
pictures of cruel
tortures and executions and of immense
slaughters. A king is
represented putting out the eyes of prisoners.
What the pictures
reveal is the lust of conquest, the delights of
revenge, and the
ecstasy of tyranny. After Assurbanipal took Susa
he broke open
the tombs of the old heroes of Elam, who had in
their day